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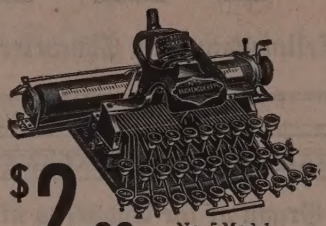

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CHICAGO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVII. THURSDAY, AUGUST 3, 1916. NUMBER 23

DEBTS.

My debt to you, Beloved,
Is one I cannot pay
In any coin of any realm
On any reckoning day;

For where is he shall figure
The debt, when all is said,
To one who makes you dream again
When all the dreams were dead?

Or where is the appraiser
Who shall the claim compute
Of one who makes you sing again,
When all the songs were mute?

—*Jessie B. Rittenhouse.*

McClure's Magazine.

Now there is a Progressive faction in the Progressive party. The collapse of the Progressive party seems to be on account of lack of progress in the party.

"Underwater Street to America" is the title of a very interesting editorial in the *Literary Digest* on Germany's project of a submarine trade. Strange things have happened all along the path of civilization. A far stranger thing than this war expediency may yet prove to be a peace triumph.

The cartoon in a recent number of the *Woman's Journal* (July 15) shows the American eagle feeding from the hand of a woman, perched on her standard. This is a new and fresh conception of the artist but an old fact in history. "God bless my little mother. All that I am or hope to be, I owe to her" was the confession of the greatest of presidents. It is ever thus!

The Commission on Church and Social Service, appointed by the Federal Council of Churches of Christ in America, are circulating the timely suggestion that pastors everywhere give appropriate attention to Labor Day Sunday, September 13th. This is as it should be. But will the Federation teach us how to bring the churches and laborers into closer confidences for the remaining fifty-one Sundays in the year?

The papers do not seem to be taking very kindly to "Colonel" Roosevelt's proposition to raise a division of 20,000 soldiers with the promise of a major-generalship for himself. The gravest reason for the collapse of the Colonel's plan is that it implied a war with Mexico, and the disappointing fact seems to be that there is not going to be any war. So the Colonel is out of a job, but then there is the stump and the presidential campaign which will probably keep him reasonably busy.

In London they are organizing "An Antigossip Crusade." Members are required to take a vow "To avoid either starting or spreading any unkind remarks about anyone else, nor will they listen to a person who tries to tell them." Must we organize a society to promote this primal element in good behavior and religious practice? What is the church for? Where is the primal instruction of the home, the unquestioned mark of good breding, the unconscious habit of a lady and a gentleman?

"A Call for Curbstone Preachers" is the title of an instructive editorial effectively illustrated in a recent issue of the *Literary Digest.* We agree with *The Churchman,* the Episcopal organ, that here is a real opportunity during the hot summer months. But why limit to curbstone? The great parks with their shade trees and cozy nooks, where the sun scorched people flock in thousands, would seem to be the normal places for such speaking, but in Chicago the public is barred from using the parks for what would seem to be one of their highest uses.

The National Educational Association passed a strong suffrage resolution with but one dissenting vote. That moment in the history of the Association was a prophetic one. The voters had their eyes turned toward the future; but when in a half-hearted way, with ambiguous phrases, they voted for some kind of military training, they were looking backward, harking to the logic of force rather than looking forward to the logic of love. The teachers of America, distracted and confused by the clamor for preparedness, may at the present time be blinded to the truth; but in the long run they will see that the spelling book and the bayonet have little in common, and the bullet and the ballot represent opposite poles in the sicence of government.

We offer no apology for repeated notices of John Haynes Holmes' book, for, as indicated in our recent editorial, we deem it a book that deals with the fundamentals of the war question, and we are glad to offer to our readers the testimony of many witnesses concerning its value. We hope that this chorus of appreciation will persuade all our readers to seek first hand acquaintance with the book. We particularly commend it to those who, while hating war, shrink from the implications of cowardice or inefficiency conveyed in the slang, ever ripening into slander, involved in the terms "peace-at-any-price," "sissys," "mollycoddles," "nerveless pacifists," etc., etc. The highest heroism now as always is represented by the Christ on the Cross and not by Peter with his sword.

It is pathetic to note how the bankers and the big capitalists, who a few weeks ago were so vehement in their call for the sons and husbands of other mothers and wives to take up arms, are now so assiduously raising funds for the Red Cross Association, funds with which to patch up the mangled bodies of these recruits. And next to the Red Cross is the appeal for money to take care of the families of the willing "boys" who have gone to Mexico leaving wives and children inadequately provided for. And what is it all for? Is it after all primarily to protect the investments which these bankers and capitalists have made in Mexico? Is it the demand of true patriotism that A and B should sacrifice health and perhaps life in the defense of property investments of C and D? The situation is, we admit, complex, but a little thinking and indepedent analysis will make some things more clear.

It is not alone the fast age in which we live but the fertile soil in which Chicago is planted that makes the growth of the University of Chicago so phenomenal. It has recently celebrated its Quadro-Centennial. The most substantial and permanent celebration of which is found in a History of over five hundred pages written by Dr. Thomas W. Goodspeed. Never did "the time and the place and the loved one" come together more happily. Mr. Goodspeed, who, we believe, is an alumnus of the elder university, was in most intimate relations with the late President Harper and was permitted to render important assistance to that great organizer. The experiments he ventured upon have widely influenced American education. The Campus of the University now offers notable architectural specimens which are vividly presented in full page photogravures, but the intangible triumphs of this University are more striking, and this history will conserve much material that must be reckoned with by those who will take part in the Semi-Centennial celebration. This History is published by the University of Chicago Press and is offered for sale at $3 per copy.

The Preacher's Discouragement

Not the aggressive opposition of the dissipated, not the debauchery of his congregation by drink, not the salary which oftentimes is the minimum wage, not these, but the indifference of the respectable, the non-attendance of his supporters, the chronic absence from the services of his own church members, the distractions of golf and automobile on Sunday, of club and card party, reform associations and progressive committees on weekdays, these are the discouragements of the minister.

Even these things would not discourage the true minister of religion if he could feel that these side attractions, bi-products of prosperity, were serving the cause of morals and religion more effectively than are the church activities.

The truth is that the minister of religion, in so far as he is a profound student of individual and social psychology, must be impressed with the fact that these side activities and "distractions" of the leisure class tend to divert the presence and the influence, the thought and the consecration of the more favored elements of society from the profounder needs of the community as well as the deeper interests of the soul. Communities, villages, towns and cities, as well as individuals, need to be saved from their lower natures, their shallower selves.

Not only the church but the home itself is being divided into superficial groups by these side attractions. Fathers and mothers fall apart, husbands and wives part company at the point where morals and religion ought to be most in evidence.

The last quarter of the nineteenth century witnessed the ominous decline of interest in religion among men. It was already the reproach of the church that it was managed by "a lot of women." But in this first quarter of the twentieth century the favored women, the so-called society leaders, the up and a'coming woman agitators in the cause of reform are growing too busy to give encouragement by their presence or personal work to the very church to which they confess allegiance, and perchance much of their instruction and inspiration. They may find time to bring their babies to the christening of the church they believe in. Other things being equal they will try to *send*, never *bring*, their children to the Sunday School. They will command the service of their "pastor" at the marriage ceremonies of their children, and when death enters the home they turn tearfully to their minister for comfort and for help to endure. Mean-

while, feminine activities are absorbing more and more their interest, as masculine activities have already pre-empted the energies of their husbands and fathers, brothers and lovers.

It is one of the significant signs of the times, for good or ill, that women at the very time they are clamoring for a place alongside of the men in the control of government, are more and more eager to segregate themselves on sex lines. Perhaps the most active, if not the most popular and aggressive, social organizations now claiming the attention of our country is that of women's clubs in their various amplifications and federations. The Woman's Club of Chicago, one of the parent clubs of the country, has recently secured the real estate for the building of a great woman's building at a cost of half a million dollars. Even the woman peace workers must have a *Woman's* National Peace Party in which to work.

In all of this we are not an unfriendly observer or an unsympathetic critic. We believe in women and the woman movement. Their cause needs championing as their powers of leadership need developing. But still we must hope that this movement toward feminism will in due time forget the sex distinction, that the "feminist movement" will forget or ignore its femininity. We trust that in another decade the Chicago Woman's Club will be as anxious to erase from their new building the word "Woman" as they are now anxious to label it. In that return to the central inspirations of the home we hope that there will be a revival of interest in the church as the place wherein the social instincts are fostered, the ethical sense is deepened, conscience awakened, the graces of reverence and gratitude, of hope and trust, are cultivated. When that time comes the wail of the brave minister, the Rev. George W. McDaniel, pastor of the leading Baptist Church in Richmond, Va., will not be justified by facts, widespread as they are now. This church is reported by the denominational organ, *The Watchman-Examiner,* as being "harmonious, united, popular and wealthy," and still it is dead, glazed over by the complacency of prosperity and the smugness of conservative self-satisfaction. When Mr. McDaniel wrote his resignation he wore his heart on his sleeve and stated what thousands of other pastors in the United States feel. When he described his church he described a typical church easily discovered in all the states throughout the Union. When the pastor "withdrew his resignation in view of the importunities of his people," he also did a typical thing, perhaps the weakest thing in the whole transaction, for speaking on general principles, such churches cannot be cured by a resignation or revived by a withdrawal of resignation.

We believe profoundly in the church and its mission; it represents the most permanent institution among men and its power is to grow with the growth of spirit. But on this very account we do not believe in many of the churches as they now exist, and many of them "must needs die before the Comforter will come."

But this is the honest revealment of one heroic pastor as published in *The Watchman-Examiner*:

"A good part of my life has been devoted to this pastorate. I should like to spend the next decade in one place as the past one has been spent here. Looking at the church, the prospect for enlarged and permanent usefulness is not bright. The arguments that I remain as pastor confirm my views that the church is contented, is 'at ease in Zion.' You are satisfied, but I am not. Coldness and formalism chill my heart. The Sunday-school is the most important department of the church, but I have been unable to enlist many of our most prominent members in this phase of the work. The prayer-meeting is the spiritual thermometer of church life, and I have tried in vain to secure the attendance of many of you. Our great evangelistic opportunity is the evening service, but many men and women whose presence would be an inspiration to the pastor, and a powerful example to the unsaved, never attend this service. In short, these, my good friends, simply attend church Sunday mornings. That is only making religion respectable. My life is too short to spend it where I can secure no better co-operation. This I say frankly, but in love, for I do love every one of you. During the early years of this pastorate some were enthusiastic who are now indifferent. Another pastor may awaken them. At first, when you did not know me, I advanced cautiously; but now you ought to believe unhesitatingly. On the contrary, some of you have been willing for me to spend and be spent while you looked on, or touched the work lightly. Religion, with me, is serious, and service is a sublime obligation. I cannot wait upon your conservatism. 'The King's business requireth haste.' It would be standing in my own light, and in the way of the kingdom of God, for me to stay here simply because you want me to, and because it is easy."

A Soldier's Place in a Democracy

"The soldier's place in a democratic commonwealth is an increasingly difficult problem. We feel here in America that we cannot get along without the soldier; we must have an army of some kind. The more thoughtful and serious portion of our population is almost equally perplexed to know how we are to get along with the soldier—with an army of any considerable size and strength.

"Try as we may to ignore it, there is something fundamentally contradictory between democracy and military power, both in organization and in spirit. Democracy makes its appeal directly to the individual; it teaches every man to hesitate, to ponder, to criticise, to examine and finally to exercise his own individual judgment. While many democratic features may be introduced into army life, an efficient army is necessarily autocratic. 'Yours not to reason why, yours but to dare and die' is the essential spirit of any military people.

"A democracy like our own may equip and organize itself into an efficient army and fight valiantly for a time without its fundamental spirit of democracy being seriously undermined; but it can only accept military power as a temporary necessity. If it come to regard military power as fundamental and permanent, its democracy will slowly, but surely, pass away. In the end either democracy will triumph and military power will be reduced to an insignificant minimum or democracy itself must be pronounced a failure."

Rev. E. Stanton Hodgin.

THE PULPIT

Christianity and Civilization's Crisis

III.

The Religion of Valor

A Sermon Preached at Abraham Lincoln Centre, Sunday, July 23, 1916, by Harry Foster Burns, First Congregational Church, Oshkosh, Wis.

A few moments ago we read the story of two young men who enlisted under the banner of Jesus, and the story reveals a misconception of his purpose and a misunderstanding of life. They ask, or according to one narrator their mother asks for them, that they may be granted whatsoever they request. When given the invitation to make it known, their request is that they may occupy places of distinction in the kingdom which they expect Jesus soon to establish. Have they found life dull and uninteresting, was there no opportunity for self-expression, for the achievement of worthy ambitions, that they should enlist in this movement which they thought would soon overthrow the old order? At any rate they are expressing a very human, an almost universal desire—the desire for place, recognition, distinction, which, rightly controlled, is not to be condemned. It is the desire which explains Sheridan Road, the high-priced auto, and which when uncontrolled is responsible for many a financial failure and much unhappiness. But the request makes it clear that these new recruits have wholly misunderstood the purpose and the work of Jesus. They have wholly misunderstood the way to the lasting values of life as Jesus sees and teaches them.

Jesus' reply makes this clear: "You know not what you ask. Are ye able to drink the cup that I shall drink? Or to be baptized with the baptism that I am baptized with?" That is to say, if you would come to places of distinction in the kingdom of the spirit which I came to establish, the way is open; but it is not an easy road, it is not a gift; you must come to such places in the very way I shall come, through an experience like that which I shall know. Here it is: A work to do, a message of truth and love to speak; and in order to get that work done, poverty, a life of toil and care, the disappointment of being rejected by one's own, maltreated,—crucified. That is the way to distinction in this army in which you supposed yourselves to have enlisted." "Are you able to pass through such an experience, then the place is yours, not by gift, not by fiat, not by miracle, but as the sure result of the working of the laws of the spirit of man." It is indeed a severe interpretation of religion; it is a religion of valor, which Jesus presents. But that is the spirit of Christianity in its classical purity, in the day of its power in the world. This interpretation is confirmed by Paul, whose life was spent in waging a great war in which he suffered the hardships of the soldier's life; whose word to Timothy, the new recruit, was: "Suffer hardship with me as a good soldier;" who ever employed the figures of army life to interpret the spirit of the Christian life; whose injunction was, "Put on the whole armor of God, the breastplate of righteousness, the sword of the spirit, the helmet of salvation;" who in the closing years reviewed his life in these words, "I have fought the good fight." Let him who assumes that Christianity has place only for the feminine virtues of meekness, gentleness, of submissiveness, of power to endure suffering, of passivity, read the story of Jesus' life from this point of view; dwell upon the heroic deeds of Paul, the prophet of a new righteousness and a new faith. Christianity is at heart a religion of valor, of courage, of daring; its story is in essence the story of men who have lived dangerously. Its true interpreters have been men who have regarded their lives of little account that they might thereby gain the realization in the world of the ideals that have seemed to them of greatest worth.

But how comes it, then, that the church has sometimes been thought of as a refuge for women and children, for the weak and feeble; that on the stage the minister is usually represented as a weak parasitical creature? It's a great serious question, that the church ought to ponder well. That the church is harmless is the assumption of many; those who have hard tasks to do sometimes doubt its power to help, and those who are set upon evil are not notably afraid of it. The explanation is that we in the church have been too much at ease. We have mistaken the meaning of our religion. We have in large measure had the form of Christian Church, without the soul of Christianity. And the fault goes far back into our history. Indeed, I think we shall have to say that instead of Christianity so triumphantly conquering the heart of the Roman Empire in the first three centuries of its history, in equal measure the Roman Empire conquered the soul of the church. Christianity became an institution fashioned after the form of the Roman Empire. When men asked Jesus for positions of distinction, he said they are not mine to give, but they belong to those who by passing through an experience like mine win them. They are for those who will write the deep convictions of their lives with their own life blood. But has it been so in the church? The Pope, and the Bishop, and men in high authority have said, preach this doctrine of the church, do not think or speak contrary to it, build the machine, and as a reward we shall give to you places of distinction. And to the people the church has in large measure said, believe these dogmas of the church conform to certain ritual, and as a reward your sins shall be forgiven, you shall be set free from the consequences of your wrong doing, and in the world to come you may be sure of a place in the realm of bliss. That sort of religion, Ibsen said, worshipped a God who is a dotard and a dreamer, feeble and gray, shod with slippers, skull-cap and glasses. To hold such a view of religion is to make God impotent for this world; moreover it produces a body of followers who expect to get to heaven on "flowery beds of ease," who join the church for gain, counting it a good bargain to give assent to prescribed dogmas, perfunctory church attendance, and a few dollars to the church each year, for the reward in heaven which the church promises.

That this has not been true of all in the church, I rejoice to declare. All the way through there have been great souls who caught the spirit of Jesus' life, to whom faith was more than form, whose lives shine like the stars in the dark heavens. These have been the soul of the church, and so far as she has shed

forth light for men walking in darkness, that light has come from these lives. They have been the light of the night. And what is most encouraging today is the increase of men in the pulpits of the land who are determined to do their utmost to understand and interpret the soul of our religion in relations to the struggling life of our time. They are prophets of the religion of valor. They are men who know and love truth and possess a spirit like Emerson when he wrote:

"Let heart repine and reason chaff—
There came a voice without reply;
'Tis perdition to be safe
When for the truth one ought to die."

That is the soul of our religion. Jesus said, "My peace I give unto you, my peace I leave with you." But he also said: "I came not to bring peace but a sword, to set a man at variance with his own household." He who did not love truth and moral values more than his father and mother, even than his own life, could have no fellowship in that faith which was in the heart of the Founder of our religion." There are some things so precious that one must be willing to die for them, rather than that they should be injured by his betrayal of them. That is the truth so strikingly told by Maeterlinck in "Mary Magdalene," where, in the closing scene, Mary having come into a new experience of life's real values, is offered the choice between going back into the old life, becoming the concubine of Servius, and thereby gaining the release of Jesus from the cross or on the other hand refusing to accept the offer of Servius, and thereby allow Jesus to be crucified. The principle upon which she decides, after agonizing thought, is vital, it is at the heart of faith. She said: "NO, I can't do that, for in so doing I should sacrifice those things which Jesus himself counted of more worth than life itself." This is courage, strength, valor in the great battle of the spirit of right and truth over error and the evil that is in the world. It is Christian faith in its pristine purity. This is the way to the attainment of those rewards which Christianity has to offer men; it is the way by which moral values are achieved at all; it is the method by which they are created in the world and made potent in its life.

Anyone who sets out in simple sincerity to follow Jesus' way of life, to establish in the world his way of doing things, to make the form of life here expressive of his spirit of human brotherhood and the reign of right, will have abundant opportunity to travel the way of the cross, to come through an experience similar to that of Jesus to a place where life possesses a real significance and a joy that passeth understanding.

That method of Jesus, briefly told, was this. He saw the things that were interfering with the processes of men's lives. Some of those things were on the inside, things for which they themselves were responsible. There were prejudices against the truth, wrong ambitions, habits of untruthfulness, wicked ways of living, self-centered hearts, failing to minister to human need. These he sought to remove, by teaching and preaching, by rebuke, by power of example, through the transforming power of a new affection. And as he succeeded he found himself at war with the men who profited through keeping the people enslaved by error, enthralled in ignorance. He found, too, things on the outside interfering with the lives of men, injustice like that of the money changers whom he drove out of the temple with lashes, hunger and disease, a disposition on the part of rulers to lord it over those they ruled. These things he sought to remove, that life might go on in the fulfillment of its highest possibilities. And in the way of this work Jesus found the cross, as any man will find it today who honestly moves forward in the working out of such a program of righteous love. He will find the cross, and opportunity for the expression of the manly virtues of courage and hardihood, of indomitable will, as Emerson, and Channing, and Beecher, and William Lloyd Garrison, and George Fox found opportunity for the expression of this sort of valorous religion.

These stirring days are bringing out this sort of character in Europe, not alone upon the battlefield, but more significantly in that battle for truth and right and reason which is above the battle of the plain. Just before the war Jaures, the great, virile, warm-hearted, big-minded, powerful exponent of the spirit of democracy in Europe, the champion of the rights of the common man, the effective leader of democracy fell in battle of peace, the victim of the assassin. He thus proved himself able to drink the cup Jesus drank, and to be baptized with the baptism with which he was baptized. Romain Roland, author of "Jean Christophe," feeling right and reason outraged by the outbreak of this barbarism in an age that called itself civilized, began a correspondence with his friends who were leaders of thought in Germany, and making appeals to his own countrymen in positions of political influence, sought to get before the whole people words of wisdom. But it seemed little use. The dykes had broken and the flood must sweep the valley. His attempts to get his words before the people were repressed by his own government, and this great prohpet of truth and reason was shorn of his power, rejected by his own. It is the experience of the man who has the courage to face the unreasoned prejudice of the mob and vested authority. Liebknecht, with a spirit that is the soul of our faith, lies in a German prison under a thirty months' sentence, because in the office to which he was chosen by the people he was true to their best interests. His experience typifies the bitterness of that conflict which is in its essence a war between the spirit of democracy and freedom and the desire for power on the part of rulers, political and financial. Thomas Mott Osborne found certain things interfering with the best interests of the men in the New York state prison. He believed these things likewise against the best interests of the people of the state. He set about removing the hindrances, and he did it so effectively that he got himself hated by the men who had made graft out of the old system, and by those blind, stupid men who still assume that the end of "justice' is revenge upon the unfortunate one who has broken the rules. The hatred and opposition were unreasonable, but violent. But the battle Mr. Osborne has fought with valor marks a decisive point in the great war for the improvement of the penal systems of the world being fought out by great prophets of penal reform, assisted by men like John Galsworthy, whose story, "Justice," led to the modification of the prison laws of Great Britain. The story is ever the same; it is through an experience like that of Jesus, that life finds significance. It is the men who have been able to drink the cup he drank

that have lifted the world from the mire; who have broken the chains of slavery.

This is the preparedness of heart that America must have, that the American church must have, if they are really to have any place of leadership in the better organization of the world that must take place at the close of the present war. That our country is in danger of losing its soul, no thoughtful man can doubt. Distorted though the ideals of the Puritans were, they had moral quality. The Puritans were willing to endure hardship as good soldiers, not that they might get rich, but that they might establish here a government and a life free from the things that choked life in the old world. It was a great aim, a great purpose that stirred the hearts of the men who undertook its realization. Three hundred years have passed, and we have become wealthy beyond the dreams of these our fathers; but in becoming rich we have become poor, if we may judge by the moral quality of the average business man in a great city like this in comparison with these simple folk who landed upon these dangerous shores in 1620. We are in greatest danger of falling down and worshipping the nets by which the great catches have been made. The motor mania has us by the throat; to lives of luxury we teach our chidren to aspire. In this home of democracy dinners are given where the cost is as high as $200 a plate, while school children sicken and die for want of enough to eat. Oh, there must be a rebirth of the soul of democracy in this "home of democracy," if our country is to fulfill the high hopes of its fathers, attain the best possibilities of its being.

Baron von Stengel, urging war, has said: "It is better for a people to spend their money on armaments and battleships than on luxuries, motor mania and other sensual living." Better for their soul, it surely is; and if only through war this could be done, then would we all say, "War let it be;" for why follow the principle of "safety first," when to gain safety of the body we lose all that has value in life? But war does not bring these values; it rather destroys them. Only last evening I read the words of a representative citizen of Berlin, who in commenting upon the lowered moral standards of the youth of the Empire since the war began, said: "There is this one consolation, our enemies are no better off in this respect than we are." War a creator of moral values, when it so blinds men that they find consolation in their destruction! Through suffering for a great cause the true meaning of life comes into view. This our country, our church needs. We have suffered from insufficient exercise of the spirit of self-sacrificing love, from fatty degeneration of the heart. These words written in northern France by Canon F. G. Scott, chaplain of a division of Canadian infantrymen, tell the story I would tell: (He refers to the sorrowing eyes of Christ looking upon the suffering, then)—

"Through weary years and 'neath the changing skies,
Men turned their back on those appealing eyes
And scorned as vain Thine awful sacrifice.

"In pomp and luxury and lust of gold,
In selfish ease, and pleasures manifold,
'Evil is good and good evil,' we were told.

"Yet here where nightly the great flare-lights gleam,
And murder stalks triumphant in their beam,
The world has awakened from its empty dream.

"At last, O! Christ in this strange, darkened land,
Where ruined hopes lie round on every hand,
Life's deeper truths men come to understand."

True these words are to the spirit of our faith. They are expressive of the religion of valor. But how awful the thought that this great sacrifice is made in the destruction of other men who with the same spirit of religious devotion are giving their lives for the opposite side. The voice of God must be heard: "Oh, my people, they that lead thee cause thee to error." Struggle, conflict, warfare, battles with their hardships, yes these must ever be. It is thus that life will attain character, the soul acquire fibre. But the battle must be fought with other weapons than force, and in devotion to the greater Fatherland of the spirit. Two fatherlands there are: One is here, the place where we were born, into which we came without our will, where we abide but a little while as guests; the other is yonder, the fatherland of the spirit, into which we come only by our will, a land where right and truth and love reign, where there is "neither bond nor free, neither Jew nor Greek," but where all are known as potential citizens of the Kingdom of Heaven. It is for that Fatherland that the highest king calls upon us to enlist and with his presence stirs us to greater endeavor. It is a land of which we are the builders, and which exists for us only as we make it. To establish its reign a warfare must be conducted, even a war of conquest, in waging which there is full chance for the play of courage, the exhibition of daring, for dangerous living, the death-defying heroism of the soldier; but it will be wrought out not in the destruction of life, and in the demolishing of moral values slowly created by the race, but in the setting life free from oppression, in the overthrow of evil by the power of love and goodness; in breaking the chains that bind the minds and the hearts of men through the emancipating power of self-sacrificing devotion. Soldiers in that war will hate still, but hate will be directed against evil, and injustice and oppression, and all that harms and despoils life. They will endure suffering, but their suffering will mean the victory for the fatherland of the spirit. They will fall in battle, as Rupert Brooke wrote that should he fall in northern France and be buried there, then one spot of that land would be forever England; so is it in giving his life the soldier of our faith consecrates one spot of life and makes it forever a part of the Kingdom of God.

THE IMMORTALITY OF SONG.

The sculptor's work, the elements assail
In turn: air, fire and water, heat and cold;
Whether they be of marble, bronze or gold,
His concepts just a space of years prevail;
The artist's bid for fame is far more frail,
With variant colors that so soon grow old;
And the composer's; for the years withhold
The meed to those outside the immortal pale.

But who essays to build the lofty rhyme
That tells of hope and faith and love and all
The varying passions of the human heart,
His place is sure against the shock of time;
Though countless dynasties may rise and fall,
His youth abides and never shall depart!

Shelbyville, Ind. ALONZO L. RICE.

THE STUDY TABLE

A Real Book

John Haynes Holmes, in "New Wars for Old," has given us a real book, a book with a soul. It pulsates with life from the beginning to the very end. It is more than an argument. It is a passionate appeal. But it is an appeal which is buttressed on every side by the facts of history and science. Mr. Holmes calls upon men to look beyond and underneath the superficial phases of life to those which are solid and enduring. He is willing to trust to the sober judgment of men his thesis that "non-resistance" is the supreme form of resistance to evil. It is in fact what has well been called "super-resistance," a word which he could very well have used. Facts from the evolution of animal life, from anthropology, from history and modern social life are the basis of his conclusion that appeals to force have failed to contribute to the progress of the race. Mankind has advanced not by means of war, but in spite of war. It is the argument of Darwin in his chapter on "Moral Instincts" (if I remember correctly the title) in his "Descent of Man." In this the great scientist sets forth reasons for his conclusion that "the most sympathetic people will inherit the earth."

There are blemishes in the book. No book is perfect. But one cannot help but wish that Mr. Holmes had been a little more just to Nietzsche. It is a grave injustice to class this defender of the supremacy of moral and spiritual power with Bernhardi. In a recent number of the *Advocate of Peace* there appeared a translation by Nathan Haskel Dole of Nietzsche's opinion of militarism. In it is described the glory of the people who would have the courage to lead the way in the establishment of peace by consigning all the implements of war to the scrap heap. Darwin said that a contentious people could not contribute to the future of the race. Yet we are continually told that Darwin taught the very opposite. It is no wonder that he said years after he attained fame, "I am not a Darwinian." It is not surprising that Nietzsche, who affirmed that moral and spiritual power were the supreme achievements of the human soul, should be held responsible for the present war by those who have hastily or only read what superficial commentators have written about him. It is also a bit surprising that Mr. Holmes should advise those who have only a materialistic conception of America "to build as many dreadnaughts and train as many soldiers as you can, for these weapons can alone avail you anything in this realm of sheer materialism." He does not really mean this, for he has written a book to prove that even from the standpoint of materialism the appeal to force is utterly futile. "They that take the sword shall perish with the sword." We find illustrations heap on heap to prove that the saying of Jesus is true when read in the light of human history. "Force is the guarantee of nothing but disaster. Force breeds force, and the work of force is death."

Here the materialist is met on his own ground. He is told that the records of the past testify to one thing in regard to every appeal to force, and that is that it has been always and everywhere utterly futile. Even earthly riches, if they are to be defended at all, must be defended with the weapons of the spirit.

Readers must also remember that Norman Angell never said that war was impossible, no matter how many others said that he did. The theme of "The Great Illusion" is that no nation can gain material advantage from war. That material advantage could be obtained from war was "the illusion" that he sought to dispel. It is really another argument for the futility of an appeal to force.

"Non-resistance" has been sneered at as a "do-nothing" policy. But here it is set forth as the only rational aggressive method by which humanity can overcome evil. The whole question is put by Mr. Holmes in a pragmatic form. He faces squarely the problem of applying his ideal to life. The advocate of "force" is placed on the defensive. He is compelled to defend himself against the moral and spiritual heroes of all the ages. His debate is with Jesus and not with the author. He must explain why the great military powers of the past have fallen in the scrap heap of history. He must face the fact that the moral and spiritual power of nations is not measured in terms of brute strength. The pacifist is not on his knees begging for a hearing, but on the contrary stands erect in the court of public opinion and insists that the verdict shall be based on the plain facts of human experience.

Such a book as this is a distinct contribution not only to the peace movement, but also to the whole course of human progress. It sets forth a basis of action not only between nations but also between individuals. It affirms a method of action in social and political reform. The appeal to force is the appeal to hate, and hate is death. The appeal to man's sense of justice, to the enduring sanctions of good-will and charity is an appeal to love which is the way of life.

ARTHUR L. WEATHERLY.

Book Notes

ENGLAND OR GERMANY?* by Frank Harris, one-time editor and owner of *The Saturday Review*, who in 1890 succeeded Lord Morley as editor of *The Fortnightly Review*. It is surprising to find anyone so frank in criticism of his country as Mr. Harris is in this book. He says his purpose is to disillusionize Americans who have been led to believe that England and France are fighting in an ideal cause against a barbarous and aggressive government. He boldly declares that England is in this war to crush a successful trade rival and for no other reason. In this there may be truth, for there is no little evidence that trade interests and trade jealousies are back of this whole thing. But Mr. Harris goes too far in claiming that the Germans have conducted the war like "civilized gentlemen." This none have done, and the attitude of the author gives one the feeling that he is looking though green glasses. When Mr. Harris wrote this book soon after the outbreak of the war, it was entirely too early, and still is, to weigh the nations in the balance; nor was there much to be gained by this —save to turn the tide of public opinion from one to the other.

*The Wilmarth Press; New York: $1.00.

RELIGIOUS EDUCATION IN THE FAMILY,* by Henry F. Cope, General Secretary of the Religious Education Association, published in the series of "Constructive Studies" by the University of Chicago Press, is a book we welcome. The title is in rightful recognition of the fact that the work of religious education must add to the systematic study of biblical literature, the study of other character-forming literature, and even to the systematic presentation of the principles by which life must fullfill its function in specific relationships. Mr. Cope has recognized that in all this task the influence of the home is central. He keeps in mind the changed conditions of life which leave little time for the city family to be together as in the older days of village life; and does not waste time bewailing the fact; but scientifically sets himself to the task of discovering the principles that must guide the family which would secure for its children the moral and religious advantages under the conditions now existent and yet to come. Ours has been called "The Century of the Child," but up to the present we have been concerned mostly with the physical needs of the home, eugenics, domestic science and all this, which none would disparage; but the author contends, central in the task of the home is the training of the child in religion and morals. The position is unassailable; yet its truth is forgotten in practice. This book of twenty-six chapters, arranged for the use of classes studying the subject, should lead many pastors and churches to purchase the volume, and place it in the hands of competent persons who see its significance and will form classes for the study of the scientific principles that should guide parents in this, their most important work, and their greatest potential contribution to the community and the world.

SELF-TRAINING FOR MOTHERHOOD,† by Sophia Lovejoy, is of similar interest as the above volume. The author places emphasis upon training for "motherhood" as distinguished from "maternity," and out of her own experience in which she discovered that her generous school training had quite neglected training for this most important function of her life, she seeks to help others facing the same responsibilities. The book is full of good sound sense, and its generous quotations are evidence that Mrs. Lovejoy depended not alone upon her own experience, but must have systematically studied the whole problem of keeping herself in good physical health, the development of her mind through systematic study, the care of her emotional life, the understanding of the child and all the factors in being a good mother. It will be found helpful and wholesome.

MODERN WORDS OF RELIGION,‡ edited by Carlyle Summerbell, is the outworking of the author's purpose to provide men with typical expressions of the faith of representative men of the various Protestant denominations, that thereby the tendency to provincialism which threatens the man who reads only the literature of his denomination and associates chiefly with those of his fellowship, may be offset. The purpose is fine; the need of a common understanding is evident; and the desirability of unity between the denominations is paramount. For the man who does not habitually read the best from all denominations the book will be of help. H. F. B.

CRIMINALS, by George Middleton. (B. W. Huebsch, New York.) "Criminals" is a one-act play based on "a young bride's ignorance of the facts of life." It is the dramatization of a medical record. It might well have been left in the dusty tome from which it was taken. There is no doubt, as the author suggests in his introduction, that the dramatist needs "high lights" for the purpose of his art. The sudden awakening of a young woman to one of the most serious and personal facts in life is a dramatic situation in itself. That she should turn with anger upon her parents is natural enough. But if they are "criminals," then in a measure the great majority of mankind are also. It is this sweeping indictment that makes "Criminals" fail of its purpose. A good cause can be hindered by over statement as well as by under statement. The fact, as the author admits, that his case is exceptional, and as it is highly so, tends in itself to defeat the purpose of the drama. There is no doubt but what most parents fail to give their children proper instruction in matters of sex. But they are not "criminals," although we may admit that they are blameworthy. It is a question as to whether or not such a violent charge may not make many people feel that they at least are not open to it. W.

*University of Chicago Press. $1.25, net.

†The American Unitarian Association, Boston.

‡The Christian Publishing Association; Dayton, Ohio.

"OH, TELL ME HOW MY GARDEN GROWS."

O, tell me how my garden grows,
Now I, no more, may labor there;
Do still the lily and the rose
Bloom on without my fostering care?

Do peonies blush as deep with pride,
The larkspurs burn as bright a blue,
And velvet pansies stare as wide
In wonder, as they used to do?

The tender things that would not blow
Unless I coaxed them, do they raise
Their petals in a sturdy row,
Forgetful, to the stranger's gaze?

Or do they show a paler shade,
And sigh a little in the wind
For one whose sheltering presence made
Their stepdame Nature less unkind?

Oh, tell me how my garden grows
Where I no more may take delight,
And if some dream of me it knows,
Who dream of it by day and night.

Harper's Magazine. —*Mildred Howells.*

DREAMS.

O dreams, ye were my fire,
When all the world was cold!
And ye shall be my Youth returned,
When I am weary—old.

For dreams have been my raiment,
And dreams have been my bread;
And dreams-come-true my Paradise
Shall be, when I am dead.

In "A Walled Garden." —*Margaret Root Garvin.*

The Expansion of Patriotism

From a Sermon by Rev. Frank O. Hall D.D.

A contagion of terrible and bloody frenzy has swept across the Atlantic, and all America seems at the present moment in danger of catching the same hideous malady. We are coming to think that Mexicans are creatures quite different from ourselves, not exactly human, but a kind of wild beast that must be brought under subjection and if necessary exterminated. The fact is that Mexicans are exactly the same kind of folks that we are, exactly what we would be under similar circumstances. If, when you were a month old, some designing person had stolen you from your mother's cradle and left in the place a child of a Mexican peon, and this child had been given all the advantages of a free government, free schools, sufficient clothing and food, a good home, and had been reared amid the advantages and opportunities of the American commonwealth, while you had been reared in a peon's hut, and did not know how to read or write, had never owned a book, had never read the newspapers, had never known what it is to be free and had been nourished from infancy with the idea that "Gringoes" were cowards, thieves and degenerates, while Mexicans were naturally superior to all other peoples, you would be hating Americans; at the same time the Mexican baby reared as an American would be despising and hating "Greasers," and ready to cry "Down with them! We must either subdue or exterminate all these inferior people."

I had something to say, not long ago, along this line, and someone in the audience, who knew how to write a good hand and intelligent English, though he was apparently ignorant of Christian principles, wrote on a program and left in the pew for my benefit, no doubt, this sentence: "What the Mexicans need is lead pills." The Mexicans are saying, "What these Gringoes who have invaded our country need is to be operated on with a bayonet." While what we both need is to realize that God hath made of one blood Mexicans and Americans; what we both need is not lead pills and bayonets, but counsel, direction, sympathy and mutual understanding.

I no more doubt that the Mexicans are led, or misled, by ambitious and unscrupulous leaders than I doubt that Americans are being informed, or misinformed, by ambitious and unscrupulous newspapers, controlled by men who have large financial interests in Mexico, and who want to become immensely rich by having the United States take forcible possession of Mexican territory. What a pity it will be if American boys and Mexican boys, who have no quarrel with each other, in order to serve the interests of ambitious and greedy men on both sides, shall hurl themselves at each other's throats, as Germans and Frenchmen are at each other's throats across the Atlantic, crying, "Down with the dirty 'Greasers'," "Death to the greedy 'Gringoes'." What the world needs is to have the young men of America and the young men of Mexico know each other. If I had my way, instead of spending a hundred million dollars in the conquest and subjugation of Mexico, I would spend one-tenth of the amount in bringing into our schools and colleges all the Mexican youths that would come, educate them in American ideas and ideals, take them into our best homes and churches and let them hear what we have to say about human brotherhood and friendship and fellowship, and then send them back to their own country to establish liberty and justice in her institutions.

As there is growing upon us a sectional hatred of Mexico, there is also being stimulated by certain speakers, writers and so-called statesmen a similar and even greater mistrust of Japan. I can remember when the Chinese were the threatened evil, when every one was in terror at the thought that China was going to move across the ocean and take possession of the United States. How we did hate the Chinese! Now that hatred is being transferred and applied to one of the noblest people on earth, one of the nations that has proved itself to be of highest worth; that is, the Japanese. When men speak of the "yellow peril" they mean Japan. When the Japanese speak of the "white peril," with more reason and justification, they mean the United States. There are those in Japan who are confident that our country, having taken Hawaii, having laid violent hands upon the Philippine Islands, has determined to dominate the Pacific Ocean, and that before many years there must be a war between America and Japan to settle the question which shall rule and which shall be subject. There are newspapers of immense circulation in our country which are using all their influence to increase this hatred and center it upon the Japanese. Plausible editorials, hideous and terrifying cartoons, are placed before the eyes of millions. I do not know the motive. I know that the act is hideous and infernal. Men and women, there is going to be a war with Japan, and your boys will go out and kill Japanese boys, or be killed by them, and yet there is no quarrel and no need of a quarrel between these boys. It is coming, as sure as fate, *unless* we who believe, as Jesus believed, that Japanese are sons of God, as we are, unless we who hold the faith of Paul that God hath made of one blood all the nations of men, exert ourselves to stay the growth of this hideous frenzy, that is submerging the sentiment of human brotherhood which until recently seemed to be gaining ground so rapidly.

So I call you to a larger patriotism, not that you shall love America less, but that you may love humanity more. Indeed, we are not true Americans unless we do. For this is the great contribution which America has made to history, a demonstration that it is possible for all classes and conditions of men, all nationalities, races and colors to live together in unity. America has shown the world the stupendous spectacle of thirteen independent nations, and then thirty and now forty-eight, differing from each other in soil, climate and history, coming together and organizing a federation, and forgetting their differences in a common loyalty. Men are beginning to see that what America has done the world can do. If a federation of fifty independent states, why not a federation of the world? The United States of America has set people to dreaming of the United States of the Earth. That is our contribution and the glory will be America's. When the federation of the world is achieved, when this is accomplished, and the hatreds of the past shall have been superseded by the consciousness of human brotherhood, we need not fear that our love of the home land will diminish. We will sing "America" with all the more affection, while the Englishmen sing

"Rule Britannia" with more enthusiasm, and the Frenchmen sing the "Marseillaise," and the Germans the "Watch on Rhine" with more fervor, because in the spirit of the great apostle whose heart was large enough to brother all humanity we join in one splendid international chorus:

"A brother of all the world am I,
Over the world I find mine own,
The men who come from the lands that lie
In the bitter belt of the frozen zone,
The men who come from the dreamy lands
Under the glowing sun's caress,
With swarthy skin and busy hands—
All brothers mine in a bond to bless.

"I know the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of the supremest worth
Is the brother's heart for all the world.
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are—
Blood of my blood in a world made new."

Religion and the Intellect

There are many changes in thought today, and I think these changes are for human improvement.

For instance, it is clearly seen that truth is not indifferent, that men, societies and churches do their work better with a true theory of the universe (that is, of course, a comparatively true theory) than a false one. A large, generous, reasonable theory of the universe makes for morality and happiness.

It is clearly seen that truth does not come through a special revelation; truth comes through study, investigation, discussion, search, discovery. No religion can bring us the final truth or knowledge, not the Buddhist, or the Hebrew, or the Christian religion. But only in the broad sense can science, philosophy and art gives us truth or knowledge, a correct theory (that is a comparatively correct) of the world, of man, of God. If there be solutions to those problems which eternally press upon us for solution, if light comes (and who can doubt but that light will come?), it will come from the intellect and the imagination.

It is clearly seen that there will always be a place for religion, for religion is a passion for the good, religion is devotion, prayer, aspiration. Religion is not a dogma but a spirit, an attitude of the mind. We have come into the possession of desires and aspirations that as intelligence increases we believe to be normal—beautiful—*religious*.

But religion must not be made a substitute for the use of the intellect and the imagination, for religion cannot tell us what is true, or beautiful, or good; only study, search, inference, logic can do that, the normal and assiduous use of the intellect and the imagination.

There will be the absolute need both of religion and truth, for religion gives us hope, courage, ideals, a faith in the enternal goodness; truth gives us a basis of conduct and morality, and opens innumerable doors into worlds of wealth and beauty. But religion is a matter of feeling, of devotion of prayer; truth is a matter of the intellect and the imagination, of science, philosophy and art.

JAMES G. TOWNSEND.

THE SUNDAY SCHOOL

The Growth of Christianity

Stepping Stones Across the First Christian Centuries from Paul to Luther

Being the Sixth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

XX.

The Rise of the Universities

"But it must be known that as a man's love is, so also is his life."—Swedenborg.

The thirteenth seems to have been one of the most brilliant centuries in the history of Europe. It was the Renaissance before the Renaissance, and anticipated by three hundred years that awakening of art in Italy that centered round Michael Angelo, Raphael and Da Vinci. The Roman ambition for a theocratic empire had about run itself out. The invasion of the Mohammedans and Moors had broken up Europe and disturbed the complacency and conservatism of the monasteries. The time had come when a monk must be something more than a monk, when he must grapple with the problems and issues that represented the breaking up of the old and the awakening of new ideals. The Crusades had introduced, for that age, a very real kind of international enthusiasm. Boundary lines had become obscure; patriotism did not hold; and there was developing a republic of letters, a fellowship of scholarship. Abelard, Benedict, Aquinas, Dominic and Francis were all of them world men, not French, or German, or Italian. They were not patriots but citizens of the world. The monasteries began in a movement away from the world. They were built on a philosophy that the world was bad and must be given up *in toto;* the spirit must be prepared for a better world. Owing to these opposing forces the monasteries grew unconsciously into universities, and the monks became missionaries.

We need to study some one university long enough to realize its story and see its growth. That story would be typical of the German universities, viz.: Heidelberg, Leipsic and the rest, and the many universities scattered throughout Europe, namely: The University of Paris, the "Mother of Universities," and that ancient seat of learning in Sweden, Upsala, traditionally traceable farther back than any other in Sweden, and one which antedates all commercial centers and royal palaces. The one story applicable to them all is the rise out of intellectual indolence into activity; the rise of the monastic into the scholastic life. The names of the contemporary kings, always in the foreground, standing for war, for chivalry, for knight errantry, are buried and confused, but the universities are alive and progressing.

Perhaps a typical university for our purpose would be the University of Oxford, England. Though history claims that this land was not within his domain, tra-

dition has it that it was founded by King Alfred in 802. It is first mentioned as an unfortified village forty-five miles northwest of London. At the beginning of the thirteenth century three thousand students are said to have attended Oxford, coming not only from all parts of England, but from the continent. No text books were used; students literally sat at the feet of the teacher. In an age when feudalism drew a sharp difference between master and slave, knowledge opened up the only field of advancement. Discipline there was none and quarrels between the students and townspeople, "town and gown," were frequent. Students would emigrate to other places of learning, but would eventually return. In 1229 a quarrel in Paris drew a stream of students into Oxford. The transition was not great because the learned and universal language was Latin.

About this time the Dominican and Franciscan Orders grew into efficiency. Later they quarreled. Thomas Aquinas, the leader of the former, undertook to prove that natural and revealed truths were identical; the Franciscans arguing to the contrary. This quarrel between the friars was carried beyond the college walls out into the nation and led to a discussion of the rights of the people versus the Pope. The people's champion was John Wicliff. He organized a band of preachers who should instruct the people in the mother tongue. He opposed the wealth and power of the friars and condemned their method of pronouncing bread and wine to be the body and blood of Christ. As these last steps were too bold for the orthodoxy of the time, he was finally forced to retire from Oxford.

As Oxford now stands it is composed of twenty-one colleges, seven halls, four of which are for women. Each college is a corporation within itself, running its own affairs and tutoring and housing its own students. Originally the colleges were exempt from taxation, and laws were made in their favor. As a corporate body Oxford dates from the reign of Queen Elizabeth, in whose reign there was imposed upon the University the Thirty-nine Articles, subscription to which was required from every student above the age of sixteen.

In alphabetical order the colleges are:

All Souls, founded in 1437 in memory of those who fell in the French wars.

Balliol, 1262, opposite the Master's House where were burned Cranmer, Ridley and Latimer.

Brasenose, 1509.

Christ Church, founded by Thomas Wolsey in 1525, on the site of St. Frideswide's priory.

Corpus Christi, 1516. Has always maintained a high reputation for sound classical learning.

Exeter, 1314.

Hertford, 1740. Revived in 1874.

Jesus, frequented almost exclusively by Welsh students; founded by Queen Elizabeth in 1571. Sir John Rhys, the eminent Celtic scholar, is the present principal.

Keble, founded by subscription in 1870 in memory of John Keble, and now the only college whose members must, by the terms of its charter, all be members of the Anglican church.

Lincoln, founded specially to educate divines to preach against the Wicliffian heresies.

Magdalen, perhaps the most beautiful college in Oxford, if not in Christendom, founded in 1458 by Bishop Wayneflete of Winchester.

Merton, 1264. The first organized college.

New, 1379.

Oriel, 1326. Identified with rise of the Oxford movement, led by Newman.

Pembroke, 1624.

Queen's, 1340.

St. John's, formerly St. Bernard's. A house of study for Cistercian monks.

Trinity, refounded in 1554.

University, which ranks as the oldest college, though its connection with King Alfred, said to have founded it in 872, is absolutely legendary.

Wadham, a fine specimen of Jacobean work. 1610.

Worcester, 1283.

Like Oxford, each college in Cambridge is an autonomous corporation, with its own officers, its own property, and its own statutes, and yet all constituting an essential part of the university as a whole.

One is struck by the long list of eminent men whom Cambridge has produced. The Catholic Encyclopedia gives a list by no means exhaustive, including:

"Among philosophers and men of science, Bacon, Newton, Herschel, Adams, Darwin, Raleigh and Kelvin; among statesmen: Burleigh, Strafford, Cromwell, Pitt, Palmerston, Devonshire and Balfour; among scholars and men of letters Erasmus, Bentley, Porson, Paley, Sterne, Ben Jonson, Lytton, Macauley and Thackeray; among lawyers: Coke, Littleton, Ellenborough and Lyndhurst; among historians: Hume and Acton; and (last not least) among the galaxy of poets who are perhaps the brightest gems in Cambridge's crown of famous men: Spencer, Milton, Herbert, Dryden, Cowley, Otway, Prior, Gray, Coleridge, Byron, Wordsworth and Tennyson."

Any one of these universities studied architecturally will open up whole vistas of European history. The story of the growth of the Gothic arch is the story of the transition from the art of the classic to the modern world. The ancient civilizations, with the possible exception of Japan, knew of no way of sustaining a weight on pillars but by the use of a flat stone, and all the architecture of the far East is held down by this severe necessity. The Romans learned the secret of the arch, the keystone, and from the round they went to the pointed arch, perhaps suggested and developed from the over-arching trees. From this unit Greek architecture has been evolved and elaborated, and is a most bewitching study in its evolution.

A realizing sense of the wealth of culture there is in the study of universities and cathedrals, taken from the architectural standpoint and quite aside from the academic and educational interest, constitutes a course in history, art and humanity which will minister to our spiritual life and will make us ashamed of our impatience and our superficial haste.

One of the most interesting cathedrals is St. Davids, because it represents the uninterrupted and unadulterated growth of Gothic architecture. Tradition says that St. David flourished somewhere in the sixth century and was a contemporary of King Arthur. The building is still growing even though the Catholic gave way to the Episcopal and now the country is entirely Calvinistic.

QUESTIONS.

(1) Name some of the oldest Universities.
(2) What was the universal language of scholars in the Middle Ages?
(3) During what reign was Oxford founded?
(4) How many colleges in its make-up today?
(5) Make a list of prominent men who are Cambridge graduates.

READING

Just dropping off the harness from our overwearied thought
And resting in the beauty that another's brain has wrought.

—*Carrie Blake Morgan.*

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THE FIELD

"The World is my country, to do Good is my Religion."

TO THE MEMBERS OF THE AMERICAN COUNCIL OF THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES.

Dear Brothers: July 22, 1916.

A cablegram has just been received from Professor Benjamin F. Battin, Organizing Secretary of the World Alliance in European countries. He reports the action of several National Councils of the World Alliance appointing August 6th as a special day of prayer. He suggests that the American Council take similar action.

As so many pastors are away from their churches on that date, it hardly seems wise to issue a general call to all pastors, yet it does seem desirable that, so far as practicable, the Christians of America shall unite with our brethren across the sea in supplication to the Heavenly Father.

We are issuing the accompanying statement to the religious press. So far as you may, kindly aid in passing the word along.

Faithfully yours,
WILLIAM P. MERRILL, *President.*
FREDERICK LYNCH,
SIDNEY L. GULICK,
Secretaries.

CHRISTIANS OF EUROPE TO OBSERVE THE FIRST SUNDAY OF AUGUST.

The great tragedy of Europe began in August, 1914—two years ago. A cablegram announces the call to Christians in many of those stricken lands to observe the first Sunday of August as a day of special supplication to the Heavenly Father.

This call is being issued by several National Councils of the World Alliance for Promoting International Friendship through the Churches. Might not the Christians of America widely unite with their brethren in Europe in observing the same day?

However frightful the physical and material damage of war, the spiritual harm is no less serious. We need to pray for the spirit of forgiveness and reconciliation. And Americans especially need to pray that we who have so much for which to give thanks may be zealous and generous in practical help.

IF WE FIGHT MEXICO!

New York, June 27, 1916.

There are some facts which as a nation we should face before we allow ourselves to be pushed into a war with Mexico. Among them are the following:

Mexico has a larger population than had the Southern Confederacy. She can put into the field more soldiers than did the Southern states. This means that if we fight we shall have on our hands a conflict comparable in magnitude and seriousness with our Civil War, with the disadvantage that it will have to be carried on in a foreign land, among a people whose language we do not understand, and far from our base of supplies.

The report is that already a million volunteers have offered themselves to the Mexican government. This may be an exaggeration, but it is obvious that Mexico can and will put into the field many more than a million men, if a struggle comes. And they are fighters who are not to be despised. They are hardy and brave, they know the territory in which the fighting will be done far better than we do, most of them are accustomed to outdoor life and to the use of the gun, they love their country as well as we love ours, and, fighting as they will be against invaders, parties and political divisions among them will be forgotten, and the nation will rally almost absolutely as a unit to carry on what they will regard as a war of defense, a war to save their national existence. We must count on a war of at least two or three years, and a savage guerilla warfare in the mountains very much longer than that (one of our American generals says ten years), with a money cost to us that will run up into the billions of dollars, and, what is worse, with a loss of lives of our soldiers that cannot fall short of hundreds of thousands.

It is easy to get excited and wave the flag and shout "Hurrah! Let us fight!" But this is no time for folly. It is time for serious thinking.

I believe that President Wilson in the main has pursued a wise course in his Mexican policy. But he has made two mistakes. The first was in seizing Vera Cruz. This error he later did all he could to remedy. The second mistake was that of sending General Pershing so far into the interior of Mexico. As soon as Villa was out of the way and his forces dispersed, we should have listened to Carranza's earnest appeal and withdrawn our army to the border,

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where the Mexican government would have cooperated with us, instead of opposing us. As things are, not only Carranza but the whole Mexican nation feel that their country is being seriously invaded, with danger of an attempt at its subjugation. Why should we wonder at their alarm, in view of their bitter experience in 1846 when on a mere pretext we waged a war of conquest against them, ending in the annexation by us of one-third of their territory?

In the present critical and confused condition of affairs, where there is so much need for light, and where wrong action is likely to produce such lamentable results, if no other means can be found to avert war, we should by all means arbitrate. There are intimations that Carranza would assent to that method of settlement, and certainly we ought heartily to welcome and seek it.

If we go to war under present conditions, all the South and Central American states will regard it as a war of invasion, without sufficient justification on our part, and not unlikely to lead to Mexico's loss of independence; and the same feeling will be widespread among the other nations of the world.

The Public. —*J. T. Sunderland.*

MOZOOMDAR.

The week that we have just lived is sacred to the memory of Bhai Pratap Chander Mozoomdar—a great Indian and a great leader of the Brahmo Samaj. On Monday the 29th of May last, we celebrated the anniversary of his death at the *Bharat Barshiya Mandir.* A man of wide culture and a commanding genius, it was he who took the message of the Brahmo Samaj and Hindustan to the far-off shores of Europe and America. His was a towering personality illumined by insight which extorted respect from all who knew him. His services to our cause and country are too numerous to be mentioned in detail but indeed are too great and prominent to pass into oblivion. The great and good man that he was, he will be remembered with deep gratitude not only by the enlightened people of this country but also by a large number of his admirers on the continents of Europe and America. The author of "Heart-Beats" and "The Silent Pastor" cannot so easily pass out of man's memory.

* * * * *

We of the Brahmo Samaj and for the matter of that all seekers after spiritual life are deeply indebted to Mozoomdar for his giving us "the Christ"—the friend of humanity not in the way the missionaries of the orthodox West gave us—but in a new form and garb. The Christ of the West became an "Oriental Christ" and was presented to us as a familiar figure—a helper in times of trouble—a brother and friend in need. We caught the voice of a true friend and brother in his divine and heart-touching call, "Come unto me, all ye, that labor and are heavy laden and I shall give you rest." The Christ ideal is an essential element in our spiritual growth. Assimilate the Man of Sorrows into your life and follow him and "bear the cross" if you will have your at-one-ment with the Father. Who preached this truth and illustrated it so eminently by his life—as the apostle Pratap of hallowed memory? Bhai Pratap Chander will be regarded as an interpreter of Christ life to sinning and struggling man.

* * * * *

The next thing that stands prominent in Mozoomdar's life is the beautiful combination of the East and the West—so far as culture is concerned. He assimilated into his life and character everything that was best in the culture of the Hindus and the Westerners and never feared to be misunderstood— aye, misunderstood even by many of his own church. But he simply lived his life—singly and truly.

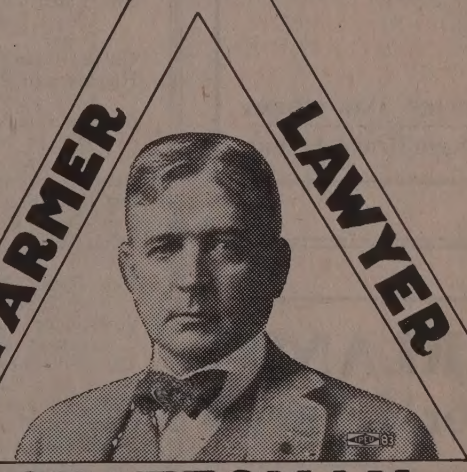
* * * * *

Is Mr. Mozoomdar appreciated very much even now? May be in America and Europe—but not much in India, the land of his birth, I am afraid. The time for it is not yet. "The prophet is honored but in his own country." But for all that, great men cannot die a perpetual death. They live—live in the thoughts, characteristics, the ennobled ideals and aspirations of the people. They become their "flesh and blood"—so the people, even without their knowing it, think them, speak them and live them and move and have their being in them. In that sense, Mozoomdar is with us even now and will always be. The young men of our country who crave for a "higher-training" can never do away with the memory of that kind and beloved friend and teacher who held the lamp of enlightenment before their eyes and stood before their young minds as a model of chivalrous goodness, a lofty moral character and a towering spiritual genius.

—*B. Chakravay*

In the Indian Messenger.

THE NEXT GOVERNOR



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